



GRANDEUR OF VIRA.

THE GRANDEUR OF VIRA

Being a translation in English of the
Sanskrit book,

VIRA-VIBHUTI

OF

MUNI SRI NYAYAVIJAYAJI.

TRANSLATED

by

B. BHATTACHARYYA,

m. a., ph. D.

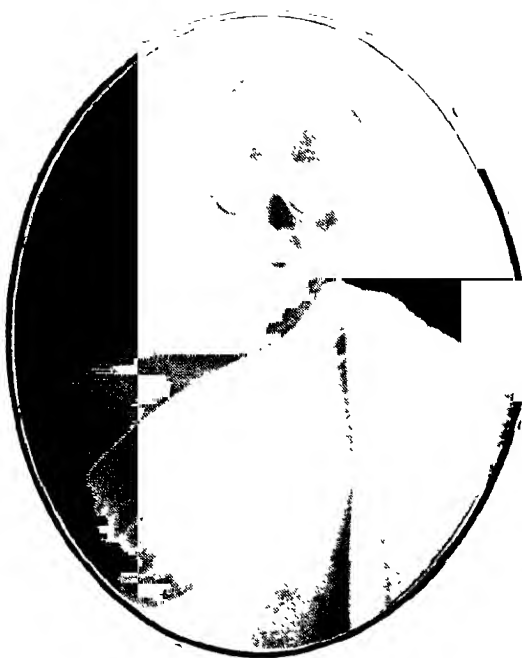
RAJARATNA

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Muni Sri Nyayvijayji
Nyaytirtha Nyayvisharad

FOREWORD.

Lord Mahāvīra, like His contemporary Lord Buddha, was born at a time when India was in a great ferment. The incorporation of the Vrātyas, or nomadic Aryans, into the orthodox fold, produced a revolution,—a revolution in ideas, speculations, language, dress, customs and manners,—in short, everything connected with ancient Indian life. India at that time was thoroughly caste ridden, the caste system had become inflexibly rigid. sacrifices were the

order of the day, and these magical rites were accompanied by animal slaughter on a large scale. The sacrifices, with their cooked meat, had become extremely popular, and the Brāhmanas had become supreme.

Lord Mahāvīra, like Lord Buddha, the Vrātyas and the materialistic philosophers of that age, challenged everything that Orthodoxy had set up in the name of religion; He challenged their caste system, He challenged the superiority of the Brāhmanas, He challenged their sacrifices, and He challenged their immolation of animals on a large scale.

In His time there were no less than sixty schools of thought, known, of course by the Orthodoxy, as 'heretical' schools, headed by sixty 'heretical' teachers, each with new dogmas, each having a large following, and each putting up a strong fight against the Orthodoxy, that is to say, Brāhmanism. How, in the course of time, these schools became extinct, or merged in other more powerful religions, history does not tell, but we know that two among them, Buddhism and Jainism, grew subsequently to be the most enduring and powerful of the Indian religious systems. Mahāvīra and Buddha played a very im-

portant part in inaugurating two new lines of thought, and thus their lives will always have a perennial interest for all Indians so long as there are Indians living on this soil.

The rigidity of the caste system, and the Brāhmanical ascendency in the time of Mahāvīra, tended, in a great degree to drown the intellectual celebrities of rival sects, and to stifle independent thinking, coming from, what the Brāhmanas considered to be the lower stratum of society. The Vratyas and others not belonging to the social system of the Brāhmanas did not tolerate this, and they boldly proclaimed

independence, with what result we all know. This is how India became the homeland of three great religious systems which wielded tremendous influence during all the subsequent centuries and brought peace to mankind, not only in India but also in far-distant countries. By the reaction of one religion on another, all the three religious systems became modified and more and more dignified and elevated, and the harsh and cruel elements in each were toned down by force of the very rivalry that existed between them.

In this brochure a translation is given of the short work recently composed by

Muni Nyayavijayaji in Sanskrit, entitled, the 'Vira Vibhuti, or *The Grandeur of Vīra*. This work (in fifty seven verses) gives in a nut-shell the story of the life of Mahāvīra as preserved in the Svetāmbara tradition. He has also made an attempt to lay special stress on such anecdotes from His life as have a bearing on the problems of present day society, and has described most vividly the method followed by Mahāvīra in His life, and the ideals first set up by Him. In Muni Nyayavijayaji's own words, Mahāvīra's preachings can be summed up in three simple words;—

- (i) Ahimsā, or non-injury.
- (ii) Samyama, or control of the sense organs.
- (iii) Sevā, or service—the three corner-stones on which the great structure of Jainism is reared.

Like a true saint, Muni Nyayavijayaji here exhorts his fellow men to realise these three principal tenets of Jainism, and to put them into practice in their daily life, customs and manners. There is, therefore, no bigotry in it, there is nothing sectarian about it, and there is nothing of provincialism in it. Jainism,

thus, is a universal religion, and its character is more than national, —it is truly international. Any one practising these ideals is a real Jaina whether he calls himself a Jaina or not, or whether he is in India, in Japan or in America.

Lastly, I have to express my gratitude to Muni Nyayavijayaji for his kindness in entrusting me with the work of translating this important work in English, and for his trust in me,—an alien in point of religion. Indeed, I have had many opportunities of coming into close contact with this great soul, and I have learnt

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how to respect one who has embraced cheerfully all the miseries of life in order that others may enjoy happiness. A few such eminent saints—a few such torch bearers of light—will keep up the reputation of any country as the greatest home of piety, righteousness and virtue. I had much hesitation in undertaking this work, but to me Muni Śrī's word is an order.

BARODA. }
16th October 1932. }

B. B.

शुद्धिपत्र.

—०—

श्लो. नं.	ला. नं.	अशुद्ध.	शुद्ध.
५	२	गर्भं	गर्भे
७	१	क्रीडा	क्रीडां
९	४	जन्प	जन्म
१७	४	गति	गति
१८	४	तदर्थ	तदर्थे
२६	२	<u>वारः</u>	<u>वीरः</u>

GRANDEUR OF VIRA.

(१)

तपश्चराणां धुरि कीर्त्यते यो
महानहिंसाचरणावतारः ।
जगद्धिताऽऽदर्शविभासेवाचः
स्मरामि तं किञ्चन वर्धमानम् ॥

1.

Let me meditate awhile on the Lord Vardhamāna, the best amongst ascetics, the great incarnation to practise non-injury, and whose teachings illumined the ideal which proved beneficial to mankind.

(२)

मूलाभिधातः खलु वर्धमानो

देवार्यनाम्नाऽभिदधे प्रजाभिः ।

वीरः पुनर्वीरतया प्रसिद्धः

स सन्मतिर्ज्ञातसुतोऽप्यभाषि ॥

2.

Vardhamāna was His original name He was known as Devārya by the people; His prowess won Him the name of Vīra; and He was also called Sanmati and Jñātaputra.

(३)

प्राचीनवर्णाश्रमवर्त्मना स्वां

गतिं तनोति त्रिशलाङ्गजन्मा ।

चतुर्व्वसौ विश्रममाश्रमेषु

कुर्वन् क्रमादन्तत एति पूर्णम् ॥

3.

According to the ancient rules prescribed for the castes and the orders, He, the son of Triśalā, passed His days, after resting awhile, in the four orders until He became entitled to complete rest.

(४)

पदं समस्ति प्रथमं जनन्या

आराधनीयः प्रथमः स देवः ।

कर्त्तव्यभूतामिति मातृभक्ति—

मसौ विधत्ते कियदग्रकोटिम् ! ॥

4.

The mother is given the highest place; the mother is to be adored as the highest deity. Thus Vardhamāna, in token of respect towards His mother, performed His duties in a manner scarcely surpassed by any.

(५)

खेदो जनन्या मम कोऽपि मा भूद,

इति स्थिरीभान्मवाप्य गर्भ- ।

स मातृभक्तेरनुशास्ति पाठं

स्वयं समाचर्य महत्तमां ताम् ॥

5.

In order to save His mother pain, He stayed motionless in the womb, and thus taught the art of filial devotion after having practised this great art Himself.

(६)

स शैशवेऽप्यद्भुतनिर्भयत्वः

क्रीडन् वयस्यैः सह बालवीरः...

विलोकते भीषणमन्यदाऽहिं

क्षिपत्यमुं रज्जुवदन्यतो द्राक् ॥

6.

The brave boy in His very childhood displayed remarkable fearlessness, throwing aside, like a rope, a snake of terrible appearance while playing with His friends.

(७)

क्रीडां सुहृद्भिः स पुनः करोति
प्रत्यागतैः सर्पनयात् पलाय्य ।
सञ्चारणं निर्भय-संस्कृतीनां
प्रजासु बाल्यादुपदिश्यतेऽतः ॥

7.

On the return of His playmates, who had run away through fear of the serpent, He resumed His play; this incident seems to preach to mankind the necessity of cultivating an attitude of fearlessness from very childhood.

(८)

तमष्टवर्धं पठनस्य हेतो—

रधीतिशालां नयतः पिताऽम्बा ।

माता च शत्रुर्जनकश्च वैरी

न यौ समध्यापयतः प्रजां स्वाम् ॥

8.

When He attained the age of eight years, His parents took Him to school in order that He might study. Those parents who do not educate their children properly are indeed considered to be their enemies.

(९)

परं महोद्भासिमतेरधीतौ

नावश्यकस्तस्य परिश्रमः स्यात् ।

तथाविधाः खल्वनधीति-विज्ञाः

प्राग्जन्यसंस्कारसमर्थशक्त्या ॥

But for acquiring knowledge no labour seems to have been necessary for Him who was the very personification of radiant intellect. People like Him become automatically enlightened because of the conformations acquired in previous births.

(१०)

युवत्व-कालः स्मर-रङ्गभूमि-

र्न चापलं तन्मनसस्तदापि ।

तन्मानसं संयमयोगमुद्रं

विशन्ति नो वैषयिका विचाराः ॥

10.

Youth is said to be a stage for the God of Love to play on. Even in youth His mind was calm. Thanks to His practice of restraint, nothing of the objective world could enter His mind.

(११)

न तादृशो राजकुमारकस्य

दुरापता राजकुमारिकाणाम् ।

परं पुरस्तस्य विवाह-वार्त्ता-

मुद्घाटयेत् कः प्रश्नमोज्ज्वलस्य ? ॥

11.

There could be no dearth of princesses for a prince of such high attainments. But who could open the topic of marriage before Him who was bright by very reason of His complete control over the senses ?

(१२)

विचिन्तयेयुश्चपला युवानः

पदार्थपाठं सुमहान्तमेतम् ।

कुबालतो बालक-जीवनानां

रक्षा-प्रबन्धः प्रविधेय आसौ ॥

12.

Let the fickle youth of modern days meditate on this excellent example. It is the sacred duty of guardians to make an attempt to save their wards from the evil ways of life.

(१३)

अज्ञानयोगं चरितं गृहस्य

शिक्षालया दूषितवातसङ्गाः ।

सत्सङ्ग-बोधो विरलस्ततोऽद्य

प्रजाः कुमार्गे द्रुतमाविशन्ति ॥

13.

Because domestic life to-day is steeped in ignorance; because schools are in the midst of a vitiated atmosphere; and because wisdom derived from noble company is scarce, people are quick to stray into paths of vice.

(१४)

तासां बलं 'नाटक' 'होटला' घा
निघ्नन्ति, शृंगारिकवाचनं च- ।
रक्तस्य शोषं कुरुते, विलासा-
न्वेषाय चाटन्ति विलाससक्ताः ।

14.

Dramas, hotels and similar institutions sap their vigour, and the reading of erotic literature drains them of vitality. Those among them who are inclined to amorous pleasures wander, seeking.

(१५)

जितेन्द्रियं ज्ञातसुतस्य वृत्तं

निवेदनं साधु कुमारकाणाम्—

ब्रह्माश्रमी योग्यविवाहपूर्वं

ब्रह्मव्रतं पूर्णतयाऽभिरक्षेत् ॥

15.

The instance of the son of Jñāta, who had perfect control over His senses, is, indeed, an object lesson to young men. One who belongs to the order of students must observe the vow of complete celibacy before he can become eligible for the order of householders.

(१६)

ब्रह्मव्रतं जीवनमूलभूतं

ब्रह्माश्रमः सद्गुणराशिदीपः ।

ब्रह्माऽऽस्पदं शक्ति-महः-सुखानां

कर्तव्यमाद्याश्रमपालनं सत् ॥

Celibacy is at the root of all life. The life of a student is like a flame, combining in itself all human virtues. Celibacy is an abode of strength, brightness and happiness, and therefore its observance in the first order is the primary duty of all.

(१७)

चतुर्षु खण्डेष्विह जीवनस्य
श्रीब्रह्मदेवः प्रणये चकास्ति ।
गच्छन्ननर्चन् मनुजस्तमग्रे
स्वजीवनाधोगतिमातनोति ॥

In the very first order among the four orders into which life is divided, resides the God Brahma; and if one moves forward without paying homage to him, his career is ruined.

(१८)

किं सन्मतेः सम्प्रतिमन्तरेण
लमाय सिद्धार्थनृपोऽपि कुर्यात् ? ।
अथेहते तत्सुहृदस्तदये
स प्रेष्य तं बोधयितुं तदर्थं ॥

18.

What could king Siddhārtha, the father of Sanmati, do with regard to his son's marriage without obtaining His consent ? In order that He might be persuaded into marrying, His father sent a number of friends to Vardhamāna.

(१९)

मित्रेषु साफल्यमनाप्नुयन्सु

स्वयं जनन्येत्युपवर्धमानम् ।

स्नेहस्य वृष्ट्या करुणाग्रहाच्च

मातुर्वचः स्वीकुरुतेऽन्ततोऽसौ ॥

When the friends of Vardhamāna failed in their attempt, Trīśalā, His mother, approached Him, and made Him agree to her proposal which was accompanied by a shower of affection and tender importunities.

(२०)

विवाह-संस्थामय सम्प्रविश्य

ब्रह्माश्रमाद् याति गृहाश्रमं सः ।

तद्धर्मपत्न्या अभिधा यज्ञोदा

प्रसूतिरेका च तयोः कुमारी ॥

Now, having performed the ceremony of marriage, He duly entered into the second order of a householder from that of a Brahmachārin. The name of His lawfully wedded wife was Yāśodā, and from this union a daughter was born.

(२१)

विहाय कौञ्चित् सकला अनेनाऽऽ

श्रमाध्वना तीर्थकरादयोऽगुः ।

गार्हस्थ्यमप्राप्य पुरोऽगमनं ये

तेऽत्यल्पसङ्ख्याः क्रमगामुकाग्रे ॥

Barring a few exceptions, every one including the Tirthankaras passed through the stage of a householder; if there be others who advanced further without being householders, their number, indeed, is comparatively small.

(२२)

गार्हस्थ्यमप्राप्य पुरो गमस्तु
संसाधनीयो विरल-नकुत्याः ।
विश्वप्रसिद्धः क्रमिकाश्रमाध्या
प्रायोऽखिलास्तेन ततः प्रयान्ति ॥

It is possible only for such as are blessed with extraordinary powers to advance further without passing through the stage of a householder. That the four orders are to be followed in the ascending order is a well established tradition, and this leads people to follow the orders often in the same way.

(२३)

यः स्यात् प्रमोदस्तनयावतारे
न स प्रमोदस्तनयान्तारे ।
कन्योद्भवः प्रत्युत खेदहेतुः
संजायमानः परिदृश्यतेऽद्य ॥

A daughter's birth does not give as great joy as the birth of a son. In the present age, however, when a daughter is born it is regarded as an occasion for regret.

(२४)

परिस्थितावीदृशि कारणं तु

समाजसंस्थागतदुर्घ्यवस्था ।

पुत्रश्च पुत्री परमार्थतस्तु

देशस्य खल्वस्ति समा विभूतिः ॥

24.

Such a state of affairs is caused by the confusion in the social structure. Son and daughter both, really speaking, are assets to the nation.

(२५)

ईदृक्षसाभ्योज्ज्वलभावनाया

विकासनायै जनतामनस्सु- ।

अदृष्टसंकेतवशेन मन्ये

महात्मवीरस्य कनीपितृत्वम् ॥

To my mind, it appears that, by a strange freak of nature, the high-souled Vira became the father of a daughter in order that a sense of such equality between son and daughter might spread amongst the people.

(२६)

स्वभागिनेयेन 'जमालिना'ऽमा

वारः समुद्राहयति स्वकन्याम् ।

रुद्धिकारा भुवि भिन्न-भिन्नाः

काले च काले परिवृत्तिभाजः ॥

Vīra gave His daughter in marriage to Jamāli, His sister's son. Traditions vary in different countries, and go on changing with the change of times.

(२७)

सन्तो महान्तोऽवतरन्ति नैव
भोगाय सांसारिकवैभवस्य ।
सहावतारेण तथाविधानां
भवेन्महत् संकलितं रहस्यम् ॥

Great saints are never born for worldly enjoyments; there is always an underlying mystery in the birth of such great personages.

(२८)

वीरो यदाऽजायत, भारतस्य

स्थितिर्विचित्रा समभूत् तदानीम् ।

मूढक्रियाकाण्डविमोहजाले

निबध्यमाना जनता यदाऽऽसीत् ॥

28.

Strange was the condition of India when Vīra was born. The people were enmeshed in a tangle of meaningless ritualism;—

(२९)

“धर्माधिनाथै”श्च जनो यदाऽन्ध-
श्रद्धावटेऽभूत् परिपाल्यमानः ।
उच्चष्टुवा नीचपदेऽवगम्य
परान यदाऽनल्पमदूदवंश्च ॥

They were thrown into the abyss of blind faith by the leaders of religious thought. Those who called themselves superior were harassing others whom they considered to be low;—

(३०)

यदापजह्नुर्महिलाधिकारा-

नन्यायतः पौरुषगर्वमत्ताः ।

चर्माय यन्नादिषु भूरिहिंसा-

पापानलः प्रज्वलितो यदाऽऽसीत् ॥

Men, intoxicated with the pride of manhood, unjustly deprived women of their inherent rights, and the fire of sin arising from the excessive immolation of animals in sacrifices in the name of religion, was fully ablaze;—

(३१)

एतादृशे 'भारत'-दौःस्थ्यकाले

देवार्यदेवो 'म॥ध'-प्रदेशे-।

ख्याते पुरे 'सत्रियकुण्ड'नाम्नि

प्राजायत सत्रियराजगेहे ॥

(चतुर्भिः कलापकम्)

At this miserable juncture was born the Lord Devārya, in a royal family of Kśatriyas in the city of Kśatriya-kunda in the province of Magadha.

(३२)

अभूदसौ सार्धसहस्रयुग्म-

वर्षोर्ध्वकालो बहुदूषितत्वः-।

पाखण्ड-दम्भैश्च कुलाभिमान-

मदैरनावार-वधोपतापैः ॥

Some two thousand and five hundred years ago, the age was vitiated with the boasts of unbelievers, pride of birth, irreligious conduct, and the distressing sight of animal-slaughter.

(३३)

अज्ञान्तवातावरणाभ्रपुंजाऽऽ

वृतप्रजोद्धारविधानहेतोः-।

स्वाभाविकः कस्यचनावतार

आसीत् तदानीं सुमहात्मन्येकेः ॥

It seemed as if the people were shrouded in thick clouds in a very disturbed atmosphere; and, for the sake of their uplift, it was very natural that some extraordinary person, possessing wonderful soul-force, should appear on earth.

(३४)

धर्मान्ध-सत्तोन्मद-निर्दयत्वा-
त्याचारवायुः प्रसरीसरीति-।
तदा तदातापसमाय शान्ति-
पाठाय कोऽप्येति भुवं महात्मा ॥

Whenever an atmosphere of bigotry, intoxication of power and oppression by cruelty, prevails, some great soul appears in the world in order to remove distress, and recite charms by which peace is restored.

(३५)

उच्चोष्णशक्तेरवतार एष

यद् वर्धमानो भुवमाजगाम ।

असौ विरक्तो जगदार्त्तिनादै-

र्भवत्यनल्याऽऽत्मविमुक्तिचिन्तः ॥

An embodiment of the highest power, Vardhamāna came down to earth. This great personage, being filled with a desire for renunciation because of the unceasing cries of earthly creatures, became absorbed in the great meditation which can liberate the soul.

(३६)

दीक्षामनाप्तुं कुरुते स्म पित्रो-

रा जीवितं गर्भपदे प्रतिज्ञाम्-।

खेदाकुलीभूततया स्वगर्भ-

स्थैर्येण मातुः स विवेकशाली ॥

As Mahāvīra remained motionless in the womb His mother was plunged in sorrow. This led the wise Vīra to take a vow, while in embryo, not to renounce the world so long as His parents should live.

(३७)

स चिन्तयामास तदोज्ज्वलात्मा :-

शुश्रूषमाणस्य गुरु इमौ मे-।

गृहानुषित्वा क्रमयोगतोऽन्ते

सम्पत्स्यते न्याययज्ञया तपोऽपि ॥

37.

That great and noble soul reflected that while serving His parents in the home, His Dīkṣā would ultimately be attained by gradual degrees in accordance with the prescribed rules.

(३८)

समग्रपापापगमस्वरूप।

दीक्षा मता निर्मलभावयोगा ।

पित्रोः समुद्वेगविधायकस्या—

त्यन्तं न सा न्यायसमन्विता स्यात् ॥

Dīkṣā is recognized as the greatest dissipator of sins, and in Dīkṣā all the pure sentiments are combined. It is, therefore, assuredly not proper to receive Dīkṣā if it causes grave anxiety to the minds of parents.

(३९)

पित्रोरुपास्तिर्ब्रतसम्पदादि—

भूतं महामङ्गलमस्ति लोके ।

सुदुष्प्रतीकार-महोपकारौ

पूजास्पदं धर्म्यधियां महत् तौ ॥

The worship of parents, which is highly auspicious, is a preparation for the life of a mendicant. Parents are the first objects of veneration for the righteous, and their debts are very difficult to repay.

(४०)

स शुद्धधर्मा स पुनः कृतज्ञः
सती च तद्देवगुरुक्रमार्चा ।
समुज्ज्वलान्तःकरणेन सम्यग्
एतौ महान्तौ प्रतिपद्यते यः ॥

He is said to be pure and religious, he is regarded as grateful, and he is said to excel in reverence for the preceptor and the gods who, with a pure heart, fervently worships his parents, who are considered to be the most excellent preceptors.

(४१)

साधारणस्वार्थकृतेऽपि पित्रो-

विमाननाचापलमाचरद्भिः-।

एष प्रसन्नः परिचिन्तनीयो

देवार्यदेवस्य महोदयस्य ॥

Those who audaciously insult their parents for mere gain should ponder this incident in the life of Devārya of excelling brilliance.

(४२)

यदीयमन्तःकरणं विगृह्य-

मत्यन्तमुत्कं तपसे प्रयातुम् ।

विलम्बते प्रव्रजितुं तथापि

स केवलं तोषकृते स्वपित्रोः ॥

Although His mind was utterly free from all desire, and He was anxious to embrace the life of an ascetic, this great soul delayed His initiation simply in order to keep His parents contented.

(४३)

अमुत्र मातापितरौ प्रयातोऽ

ष्टाविंशवर्षे सति वर्धमाने ।

राज्याभिषेकोऽथ शिरः किपीयं

‘सिद्धार्थ’—सून्वोः समलङ्करोतु ! ॥

When He was twenty eight years of age, His parents left for the other world. Now, during the coronation ceremony, out of the two sons of Siddhārtha the question was whose head should the crown adorn?

(४४)

पुत्रः पिता बान्धव-बान्धवौ च
परस्परोच्छेदपरो भवेताम्-।
यदर्थमुग्राः समरा भवन्ति
तत्रास्ति लक्ष्म्यां जगदन्धभूतम् ॥

The world is blinded by wealth,
for whose sake the son fights
with his father, brothers are ready
to destroy one another, and the most
terrible wars take place.

(४५)

परन्तु 'नन्दे'रधिकः प्रियोऽस्ति

लक्ष्म्याः स्वकीयो लघुसोदरोऽसौ।

निवेदयत्याग्रहपूर्वकं तं

'नन्दि'र्नृपत्वासन आसनाय ॥

But as Nandi loved his younger brother more than the goddess of wealth, he most earnestly begged his brother to occupy the royal throne.

(४६)

वीरस्तदस्वीकृतिमादरेण

कृत्वा स्वदीक्षाविषये तमाह—।

‘मम व्रताभिग्रह आर्य ! पूर्ण—

स्ततोऽनुमन्यस्व तपःकृते माम्’ ॥

Uīra respectfully declined the offer, and broached to him the subject of His Dīkṣā. ‘ Oh Venerable One, ’ He said, ‘ My vow for sainthood having been fulfilled, permit me now to commence my austerities. ’

(४७)

स आह पित्रोर्विरहोपरिष्ठात्
सुदुःसहं मे भवि ते प्रयाणम् ।
वर्षद्वयं तन्मम तोषणायाऽ—
धिकं गृहानावस वर्धमान ! ॥

47.

Nandi replied, 'If you also leave me after this separation from our parents, it will be impossible for me to bear it. Oh Vardhamāna, for my sake stay at home for another two years !'

(४८)

तद्वाचमस्मीकुरुते विनम्रोऽ

धिकं गृहे तिष्ठति वर्षयुग्मम्-।

क्रियाविशेषान् व्रतिजीवनस्य

गृहस्थवेष्टेऽपि समाचरन् सः ॥

With characteristic humility Mahāvīra consented to remain at home for a period of two years, and during this interval, though a householder, He practised the special observances prescribed for an ascetic.

(४९)

इमां प्रवृत्तिं किल वेद 'वान-
प्रस्थाश्रम'स्थानतया तदीयाम् ।
आवश्यकोऽभ्यासविधिर्मुमुक्षोः
प्रवेशतः प्रागनगार-धर्मे ॥

3, indeed, consider this conduct of Mahāvīra to correspond with the conduct of a hermit in the third order. This practice of austerities is very necessary for an aspirant to salvation before commencing the life of a homeless ascetic.

(५०)

अभ्यस्य हि त्यागविधिं प्रवेक्ष्यो
हितावहः स्यादनगार—धर्मे ।
इत्थं तृतीयाऽऽश्रम—संविधानं
संन्याससम्पादनपूर्वभूमिः ॥

After having practised the austerities, the entry into the life of an homeless ascetic is indeed very beneficial. Thus, the observance of rules of conduct prescribed for the third order is the stage preparatory to the life of an ascetic.

(५१)

आवश्यकोऽभ्यासविधिर्न पूर्वं
भवेन्महावीरविधोत्तमानाम् ।
तथापि दातुं भुवि बोधपाठं
तथा महानाचरति स्वयं सः ॥

No austerities, indeed, are considered imperative for great personages like Mahāvīra; yet He conducted himself in this manner in order that it may serve as an instructive lesson to others.

(५२)

त्रिंशेऽथ वर्षे स समाप्तिमाप्ते
संन्यासरूपाद्युपयाति दीक्षाम् ।
सुविस्मितास्तत्समयाः परेऽपि
सन्तस्तपस्तस्य विलोक्य धोरम् ॥

When thirty years were completed, Vardhamāna became an ascetic, where all attachments are said to cease. Other great men of His age were wonderstruck at His practice of the most terrible austerities.

(५३)

मौनाश्रितो द्वादश वत्सराणि

प्रायेण हित्वाऽशनपानकं सः—

उज्जागरो नग्नशरीरपादो

महीमट्टयारत आत्मशोधे ॥

Deeply engrossed in the realisation of the soul, He sleeplessly roamed the surface of the earth for twelve long years, naked and barefooted, observing silence, while having almost totally given up food and drink.

(५४)

महामहोपद्रवकष्टपाते-

अपि स्थिरात्मा स महर्षिनाथः ।

न रुष्यति क्वाप्यधमाधमेऽपि

क्षमां दधानः परमां कृपां च ॥

The Lord of great seers, of unruffled mind even in the face of great calamities, never was wrathful to any, but was extremely forgiving and compassionate to even the worst villain.

(५५)

एवंविधे द्वादशवर्ष-साधने
समाप्तिमागच्छति तस्य योगिनः ।
सर्वप्रकाराऽऽवरणप्रहाणतः
पूर्ण परब्रह्म-महः प्रकाशते ॥

Thus He, of great soul, continued His penance for twelve years, on the expiration of which all veils of impurity were lifted up and He shone, in full brilliance of the highest Brahman.

(५६)

पूर्णान्माऽसौ परमविमलान्नोकचैतन्यरूपः
पूर्णानन्दः परमविभुतः श्रीमहावीरदेवः—।
तत्त्वालोकं सृजति परमं लोककल्याणहेतो—
रायुष्पूत्तौ भवति च निराकारसिद्धस्वरूपः॥

That perfected soul, the embodiment of consciousness which is full of brightness and immensely pure, the eternal bliss, the omnipresent being, the venerable God Mahāvīra radiated bright rays of eternal truths, and taught His great ideals for the welfare of mankind. And when His life period was over, He attained to the state of formless and perfect existence.

(५७)

एवम्भूताय देवाय

वीतरागाय सम्भवे-।

ब्रह्मणे विश्वनाथाय

श्रीवीराय नमो नमः ॥

57.

Repeated salutations to God Śrī
Vīra of the above description, who
is beyond all attachments, auspicious,
the eternal: Brahman and the Lord
of the universe.



